^<t

I

the human spirit comes into rapturous communion, with t
Power, Wisdom and Bene5cence that holds the helm of t
universe in its Hand. The helm of the world, says Emersc
is not in our hands but in the hands of that Supreme Admi]
who knows the way and can and will land us safe asho
Worship, the rapturous re-union of the hurnai and t
Divine, the ecstatic meeting of the ascending soul of m,
with the descending Spirit of God, is the starting point
all abiding work—work which everyman has to contriba
if he claims a place in true democracy.

'Therefore, our aim in these great times through whi(
we are passing must be to see how we can so interpret fail
and experience that each one of us shall be able to make
contribution to the harmony, not of creeds, but of worsh]
and of its fruit, namely work. Then we shall be able *i*
worship if not in the same temple, at least in the same spiri
receiving more and more of His holiness and making it t]:
inspiration and sanction for all wo:k. Worship withoi
work is barren. Work without worship is wasting. Worshi

with work is perennially benevolent. Work with worshi
is capable of perpetual self-invigoration. We should recog
nise the twin relation between God aid mai—man contem
plating God in *dhycnia* aid worshipping Him in *Bhakti.* An<
then, God, becomes visioned in worship and reproduce
through works. And thus we shall be able to hail those o
seemingly other faiths than our own as only another sectiol
of the confraternity of souls. In *Nathan the wise,* the Jew an<
the Christian grow into friendship. Says the Christian
tc Nathai, you are a Christian: none better/' Replies th<
Jew, "Nay, the Jew in you has told you I am a Christian/
Thus the Christian has to become one with the Jew to under
stand the Jew, and the Jew with the Christian to under-
stand the Christian. And this is true all-round. There is
a story in Rumi, Four travellers—an Arab, a Persian, a